

THE 2
ROYAL CONFERENCE
OR
A DIALOGUE

BETWEEN THEIR
MAJESTIES.
G * * * E THE II^d OF E * * * D.

AND
L * * S THE XV. OF F * * * E.

With some Notes

Critical and Explanatory.

Miscentur seria ludo.

Vetus Auctor.



In the Year MDCCLVI.

THE
ROYAL CONFERENCE
OR
A DIALOGUE
BETWEEN
M. A. L. E. S. T. I. E. S.

CHURCH OF THE HOLY SPIRIT
AND
THE CHURCH OF THE HOLY TRINITY



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THE EDITOR TO THE READER,
GREETING.

GENTLE READER.

THE Nature of this Dialogue, and the Characters that here appear upon the scene, render it impossible to alledge that the Following Piece has been translated from the Manuscript of an INDIAN BRAMIN or a PERSIAN MAGE, so that it has not the advantage of appearing to the world under this venerable Recommendation. How far it is founded upon truth will be easily perceived by the Matter it contains, and you will soon be convinced that there is no

fiction but in its form. Whether, indeed, so much Ridicule should have been intermingled with such a serious subject, is another question. All that can be said for this, is, that laughter is an instrument that may be usefully employed to expose, what grave remonstrances are ineffectual to correct, and never can be pernicious, but when it is prostituted to unworthy and vicious purposes, to the discredit of Religion, or to the detriment of virtue. If then you laugh in this manner, you may be Merry without ceasing to be Wise. This is all at present from.

Your Humble Servant.

The

EDITOR.

THE



T H E
ROYAL CONFERENCE
O R
A DIALOGUE &c.

KING OF E — D.

IT is rare thing, Brother L — s, to see two Crown'd Heads meet in a private conference; and since an event so unusual (and that we may render also so important) has now happened, it would be criminal not to improve it to the best purpose, for our own *true* honour and the good of our subjects. Our Fleets cover the Ocean; our Armies strike terror even thro those Nations that are not interested immediately in our Quarrel, and a horrible scene of blood, wantonly shed, is going to shew to the world, that either in You, or in Me, the Sentiments of *Humanity* and *Justice* Yield to the dictates of *lawless Ambition*. Would it not then be wise, before we strike the fatal Blow, to reflect, for a moment, upon the *Principles* that direct the measures we are taking, and upon the *Consequences* that must naturally arise from them? Would it

not be wise to examine, the Justice of our Claims, and how far their Justice will authorise the Violence, with which we are about to defend them? In a word; Would it not be wise to ask our selves calmly, whether success, which each of us expects, will cover the Victorious with any thing more than a *false* Glory, & whether the means, by which it shall be obtained, will not deprive him of the *true* Lustre that Crowns the Prince, who is the FATHER OF HIS COUNTRY and the, FRIEND OF MANKIND?

KING OF F——E.

I perceive, Brother, by this moral introduction, that You have been lately reading the *Adventures of Telemachus*. Why — the Book is pleasant enough, and the Bishop, that wrote it, was really a good sort of Man. But you don't consider, that the Maxims of that Book were designed to direct the Prince, My Father, during his minority, which is always the season of fine speculations, and these Maxims, indeed, are very amusing for the Heir of a Crown, but are not at all convenient for the Possessor. Be that as it will, I am not much inclined to Reason at present, and, in truth, I never was extremely fond of Logick. Besides, I have declared to you my sentiments, my rights, and my resolutions by the mouth of my Ministers. As it is manifestly beneath the dignity of a Prince to analyse the Principles of Morality, or to descend to the subtleties of Logick, I make use of my Ministers to *think, speak, and write* for me; and while 300,000 Men are ready to form their arguments into a
com.

compleat demonstration, I repose with a soft tranquillity upon my Downy Throne, and enjoy the Sweets of Royal Grandeur, *otium cum dignitate* (a).

KING OF E——D.

The intervention of Ministers is usefull, and indeed necessary, in the situation in which Princes are placed. But as, in Private affairs, Messages have occasioned many misunderstandings, which a Conference, between the Parties themselves, would have easily cleared up; the same may be expected, with much more reason, in such transactions as ours. You, and I should have no rules of conduct, but the dictates of humanity and Justice, and no views, but the good of our People. Our Fortune is made: we are Kings: we can aspire no higher; and if self-love can ever be satisfied and silenced, it should be so in such an elevated situation as we possess. Therefore, it should be more easy for us to compose our differences, than it can be for those, whose views are, necessarily, less disinterested and sublime. Ministers, whatever may be their integrity, have, sometimes, private interests and particular views, that influence, not a little, their management of Publick affairs, and, perhaps, widen the Breach, which a friendly conference between us would either have entirely prevented, or, at least, would speedily Heal.

(a) This Latin Phrase is susceptible of two different translations. it may either signify *Leisure with dignity*, or *Indolence with Pomp*.

KING OF F——E.

What, then, would you have me to do?

KING OF E——D.

Only to discuss the subject of our differences, in order to reconcile them in a friendly manner; so that we may neither *exhaust our treasures*, *impoverish our subjects*, nor *excite the cries of widows and Orphans to deplore our ambition*.

KING OF F——E.

Well Moraliz'd again! But, whatever weight these considerations may have with you, I shall give you substantial reasons, why they cannot have any with me. It is true, Brother, I pretend to be your equal in point of humanity and justice; but you must consider, at the same time, that our circumstances are entirely different. You talk of *exhausting our treasures*; Why, do you not know that *mine* are inexhaustible, and that my resources are infinite? You have little Cash but what your People are *Willing* to give you; But I can command all, that my subjects are *Able* to give, and even *more*, when that becomes necessary. — You talk also of *impoverishing our subjects*; Why, Sir, *Mine* are accustomed to be fleeced; it is the Mode in France to be impoverish'd, when the Glory of the Monarch demands it; and does not the Mode render the greatest seeming-hardships supportable, and easy, if not rejoycing? Besides, my Ministers assure me, that the *Poorer* my People are, they must still become
Better

Better subjects, as Poverty renders men yielding ; submissive, and abject. Riches pamper a Nation, and render it Insolent ; they make the Populace daring and presumptuous, in defending, what they impertinently call, their *Rights and Priviledges* ; and I am perfectly convinced, that it is to some remains of Opulence in my Kingdom, that I must attribute all the sawcy Remonstrances of my Prating Parliaments. I hope, however, that the approaching war will allay the fever of *Publick Spirit*, and take the fire out of that seditious Eloquence, that assails my ears on all sides. — It is indeed your *misfortune*, rather than your *crime*, that you cannot *impoverish* your People without danger to your self. They have been long accustomed to High-feeding, and, from time immemoriall, they look upon it as one of their fundamental Priviledges to be *Fat and Jolly*. You see the consequence of this every day : for as soon as any one becomes Hungry, He bawls in Parliament against your wisest Proceedings, or writes, in a Garret, against the Measures of your Ministry. I have often heard my Preceptors say, that, Opulence and High-feeding nourish the Passions (*b*), and that the Passions of a People are storms that may shake the throne of a Prince, who aims at the Grandeur of Unlimited Majesty. As, therefore, my People are naturally warm and volatile, I have

(*b*) The word *Passions* signifies, in this place a just sense of the *Natural Equality of Men* — a lively *impression* of the Excellence of *Liberty* secured by a *well-ballanced Constitution*. in short, a zeal for maintaining the *Unalienable Rights and Priviledges* of Reasonable and Moral Beings.

have followed the Custom of my wise Predecessors in establishing Political and Military Physicians, who know how to Bleed, purge, and vomit, and who, by the sage prescription of a low and salutary diet, preserve effectually this great Body from the fevers and frenzies that agitate your *Beast with many Heads*. (c) — As to the *cries of Widows and Orphans*, that is mere cant. A Great Monarch should bear with dignity this disagreeable concert, and I can do this with the more ease, as I am, a little *hard of Hearing*. Besides, the Musick of my Martial Trumpets, the thunder of my Cannon, and the sonnets of my Gallick Muses, occupy entirely my ears, and would effectually prevent my hearing any other sounds, had not my Noisy Parliament Throats of Iron, and Lungs of Brass. I must also observe to you, that the Widows & Orphans, in France, have unspeakable consolation from reflecting that their Husbands and Fathers expired upon the Bed of Honour, to advance the Glory of their Monarch. You forget, moreover, that a *Title*, a *Cross of St. Louis*, and many such little circumstances which the forcerefs Honour (the Idol of my People) magnifies in their eyes to an infinite value, will suppress many cries and drie many tears. These, these are the Engines of Government, and they are worth a thousand Lessons of Morality.

(c) *Bellua multorum Caput*, Horace called so, the Roman People. Every one will see that the application, here made, cannot be retorted,

KING

KING OF E——D.

I perceive by all this, that you are little concerned about the ruinous consequences of war to your People; to whom you can ingeniously present misery in the form of Happiness, and dress up an airy Phantom, HONOUR, (*e*) which they embrace in the place of Meat, drink, Cloathing, and even life. But will you not so far consult your own inward satisfaction, as to examine the foundations, upon which you pretend to justify those measures that force me into a war, which I have been always earnestly desirous to avoid?

KING OF F——E.

You desirous to avoid War! how came you then to begin Hostilities? were you not manifestly the first Aggressor?

KING OF E——D.

By no means. — who is the first Aggressor, he who commits an injury, or he who repels it, and by a just self-defense prevents its being carried farther, when he perceives that every measure of his Adversary is directed to confirm and extend his usurpations?

(*e*) The famous Author of the *Esprit des Loix* has observed that Monarchies are governed by Honour, while Despotick Governments are supported by fear.

KING

KING OF F——E.

He who Commits the Injury is certainly the Aggressor. But, which of us is in that case?

KING OF E——D.

He, who, contrary to the solemn *faith* of Treaties, ordered Forts to be erected on a *disputed Territory*, at the very time that it was acknowledged as *such* on both sides, and when our Commissaries were employed in fixing its limits, and discussing our respective pretensions. (f) He, who leaving the Representation of my Right without a Reply, (g) had recourse to fleets and

(f) The Ministers of Great-Brittain and France at *Aix la Chapelle* in 1748, having concluded a Treaty of Peace, without taking into particular consideration the affairs relating to America, referred, by mutual agreement, that point to be discussed by Commissaries, and resolved upon a cessation of Hostilities in those Parts, between the two Nations, in order to the deciding their differences in an amicable manner. Notwithstanding this, The French immediately after the Peace of *Aix-la Chapelle* built forts upon this disputed Territory at *Beau-bassin*; *Baye Verte*, at the Entrance of the *River of St. John*. (Beside several others in the King of Great-Brittain's undisputed Possessions, viz *New-England* & *New-York*) they Spirited up the Indians to make war against us, and set a large Bounty upon every English scalp that was brought them. They seized several British Traders in the Country of the *Five Nations*, confiscated their effects and made them pay the price of slaves for their Redemption. They continued in the Commission of the most perfidious Hostilities, while with *unexampled Patience* we Suffered them to go on, untill the *Strictest necessity* called forth the the Resentment of an Injured Nation.

(g) The Commissaries appointed by Great-Brittain and France for discussing their respective pretensions and fixing

and armies instead of Reason and Argument, to Strengthen his pretensions.

KING OF F——E.

Ah! I know what you would be at——Acadia is in your head. But I hope you don't mean that I should at present enter into a discussion with you upon that Subject. I acknowledge, that my Ministers remonstrated to me in private, that the Language of the Ancient Historians, the Descriptions of the Ancient Maps, the Tenor of the Ancient Treaties, and the Nature of the Ancient Commissions, issued from the Crown to the Governors in America, all seemed to prove, that the true Limits of Acadia are such as you pretend. I own also, that my two Scribes S——l h——e and G——l——n——re have not been subtle enough to answer a long and tedious Justification of your Claims that was Presented to my Court

fixing the limits of Acadia, exchanged several Memorials upon this Subject. The Last Memorial of the British Commissioners in which the Justice of their Sovereign's Pretensions was displayed with the fullest evidence, was presented to the French Court in January 1753, and there never was even an attempt made to answer it——This is somewhat remarkable, after the pains they had taken to answer the preceding Memorials. But the following fact is surprising, to say no worse. Two years after this, an Edition of the Memorials of the Respective Commissioners was Publish'd from the ROYAL PRINTING-HOUSE at Paris, to shew to Europe the Justice of his Most Christian Majesty's Pretensions. And what happens? Why, this last Memorial of the English Commissioners is *dexterously* left out of the Collection. We need not use any strong terms to set off this fact, Let the world judge.

Court about three years ago, and which was so larded with Syllogisms, that it puzzled the Best Heads of the *Solipsian* (b) School. But notwithstanding all this, I must tell you that I remain unmoved. These objections may be solid to you; but to me they are nothing, because they oppose my SYSTEM; and a system in Politicks is a thing so sacred and unchangeable, that no particular considerations, be they what they will, should engage a wise Prince to deviate from the steady pursuit of it.

KING OF E——D.

A SYSTEM is indeed a fine word to cover the enormity of unjustifiable measures. But since my pretensions appear unanswerable, since the silence of your Commissaries declares this to the World, how can you maintain with such obstinacy a cause, which reason and justice have abandoned so manifestly?

KING OF F——E.

Since you insist so eagerly upon this point, I will tell you frankly the truth of the matter. *Acadia*, or rather *the River of St. John* is an acquisition extremely convenient for me. And my Ministers maintain

(b) See *Melchior Inchoffers Monarchie de SOLIPSES*. The Solipsian school was founded by Ignatius Loyola of Egregious Memory. At its commencement it seemd to be a religio Establishment and it carries still the same external aspect. But in its progress it acquired new views; and its present Spirit is to Govern the Kingdoms, where its influence extends, by Deputies, called, PAINESS.

maintain that this *conveniency* forms a right according to the *Law of Nature*, since it is *Natural* to pursue what is conducive to our interests & proper to satisfy our desires. Now as you, and I are in a State of Nature, having no superiour to bind us; and as a State of Nature (according to your own Philosopher *Hobbes*) is a state of war, in which *Right* follows power, and *Power* is subservient to *Interest*; the consequence is, that being our own Legislators, we must be fools if we don't make the best laws, we can, for our selves. Don't you remember that saying of an ancient Philosopher, that *Utility is the mother of laws and the source of Equity and Justice*? (i) therefore the River of St. John being highly *usefull* to me, it is highly *just* that I should have it.

KING OF E——D.

The same Argument is equally good in my favour.

KING OF F——E.

So it is, if you have *force* sufficient to maintain it; otherwise your right ceases, and your argument proves nothing.

KING OF E——D.

Your arguments then are Powder and Ball?

(i) *Utilitas justt prope mater & aqua*. Horat.

KING

KING OF F——E.

Why-yes: and therefore these forcible proofs are called the *Last Reason of Kings*, or the Royal Syllogism.

KING OF E——D.

Without doubt, they should be the *last*. But does not their being so entitled, suppose that they are preceded by arguments of another Nature?

KING OF F——E.

It does, I own, and so they generally are by certain Moral and Political expostulations, which the politeness of the present age has rendered a necessary Form, a civil sort of Introduction to the *Plain dealing* that follows. But the Right lies intirely in the last proof; Remember the maxim I mentioned but a moment ago, & be convinced that *Utility is the Mother of Law*.

KING OF E——D.

Of *Club-law* you mean, no Doubt;— But do you seriously think that Nature has no other Laws, than our unbounded desires, and that a superior force is the decisive Standard of Right and Wrong?

KING OF F——E.

Upon most occasions I am inform'd that the case is so, especially in the Quarrels of Kings,
and

and on such occasions therefore, I will act in conformity with this principle. I am resolved not to have the title of *most Christian Majesty* for nothing. I may indeed change my definition of the Law of Nature should I find my self in circumstances that will admit of Reasoning, and in which, arguments of a more forcible kind may not be so ready at hand.

KING OF E——D.

Why really, Brother L——s, this is a strange doctrine, and it looks, indeed, as if it were drawn from the *Gospel according to Hobbes*.

KING OF F——E.

Not so strange, as you may imagine; for it is maintained by the venerable Company of Ecclesiasticks that I have already mention'd, and whose Authority none, but Hereticks, have ever offered to dispute.

KING OF E——D.

I acknowledge my self a most grievous Heretick in this point. However, let me ask you, whether you can imagine, that the *River of St. John's* being to you a matter of convenience, will justify your demand of it, in the Judgment of our wise and equitable Neighbours? They are not under like temptations with you; will they not therefore see more clearly, and decide this matter with more impartiality?

B

KING

KING OF F——E.

I have already taken sufficient precautions with respect to this point. Do you think that our Neighbours, who have their own business to mind, will spend whole nights and days in reading over the voluminous Memorials of your Ministers and Mine? No such thing! — Your Memorials are long, because your Commissaries imagined they had something to alledge in favour of your pretensions; I ordered mine to be drawn out to the same length, that no body might read them, but that from the quantity of Pages, a favourable judgement might be formed of the Justice of my cause. These Memorials were only designed to amuse you, while I sent my Fleets into *America*, loaded with arguments that will convince you, sooner or later, if you are not desperately obstinate.

At the same time, I set my Pamphleteers (k) in motion to inform my Neighbours of your Hostilities, of the Capture of my Ships, while, by a refined piece of Policy, I suffered yours to pass untouch'd. I have abused you like a Dog, and made you appear to all Europe as a Captain of Bandits, a Royal Pirate, and your Naval Chiefs as so many Corsairs, worse than the Algerines. My Enterprizes, which you alledge as the foundation of your Hostilities, are but little known, because they were transacted with little noise, and

(k) See, the *Discussions Sommaines sur les limites d'Acadie* — *L'observateur Hollandois*. — *Lettres d'un François à un Hollandois* — in all which, particularly in the Two Latter, there is scarcely any thing but a scurrilous abuse of the British Nation and its Monarch.

and that in a remote part of the World. Hence, you pass for the first Aggressor, even in the opinion of several Burgomasters in the United Provinces; and hence the long deliberations about granting you the 6000 Men you have demanded from the Republick, and which will end, no doubt, in a wise refusal of their Troops.

KING OF E——D.

Why, really, all this shews no small degree of Cunning in your most Christian Majesty. But the wise Governors of the United Provinces will not, certainly, be long the Dupes of such Artificial Proceedings. Besides, However their present situation may induce them to observe certain measures with such a Powerfull Neighbour as you are, and with one whose *Notions* of the *Law of Nature* are so singularly unfavourable to those who are your Inferiours in force; yet they will easily perceive that neither the sage maxims of *their* Government, nor the ambitious views of *yours* will permit them to throw themselves into your arms, nor to violate that Union with my Kingdoms which is mutually the Bulwark of our Religion and Liberties. The solemn importance of this Union will make every difficulty vanish that can arise from other interests of a lesser kind, and which, surely, must appear inconsiderable, when ballanc'd with its precious and inestimable advantages.

KING OF F——E.

As for the Republick of the United Provinces, I think, I have it well secured. I have menac'd them already, and I am able to make my menaces good. Woe to them if they Budge, I shall say no more.

KING OF E——D.

Nay, this indeed is saying enough; and methinks this language is scarcely consistent with your professions of friendship to that Republick; professions, that have always been so tender, or at least so polite, for as to their sincerity, I shall not enter into that matter at present. And prithee is it honest to bully your Good Neighbours into a violation of their solemn engagements to me? what will become of the faith of treaties if they can thus easily be broken? Be that as it will, all Interests Sacred and Civil combine to convince them, that if they must break with one of us, it should not be with me. And indeed were your conduct either *just* with respect to Them, or *wise* with respect to your own interests, they would not be obliged to Break with either of us.

KING OF F——E.

This wants explanation.—What! would not the sending you 6000 Men be a manifest Breach of Friendship with me?

KING

KING OF E—D.

Not at all: if, indeed, they gave me those troops in consequence of a preceding misunderstanding with you, or on account of any measures relative immediately to you and them, you might then explain such a step in the manner you do. But as these succours respect only their Guaranty of my Dominions, and are the consequence of a Treaty that has not you in view, more than any other Prince, Pretender, or Usurper, your interpretation is false, and your complaint without foundation. These succours are a *Debt of Justice* to me, and not an *Act of Enmity* to you. Can they be called your Enemies who neither meddle with your quarrels in *America*, nor take part in any of the *offensive* measures that are preparing to humble you? Besides, did the Republick grant me these 6000 Men, it would not, even then, succour me according to the full extent of the treaties that subsist between us. By these treaties (the full execution of which I do not demand) I might insist upon its declaring itself your Enemy, because you are the Enemy of Justice. And, indeed, in a State of Nature, such as Kingdoms are in with respect to each other, every Spectator, independently of Special Treaties, should become the enemy of an unjust Usurper, until *Satisfaction* be made for past injuries and *Security* obtained against future. Your conduct then towards the Republick is not Just; I add, that, with respect to your own interests, it is not wise; for by opposing the march of these auxiliary troops you expose to seizure the Dutch Vessels that carry you Naval stores, & in many respects must pre-

judice both the commerce of your Neighbours, and your own.

KING OF F——E.

That may be! But you do not know the Bottom of the matter, nor guess at the true reason of my violent threatnings against the sending you these Troops. — In the Beginning, my Ministers at the Hague had often declared, that the sending the 6000 Men would, alone, never be considered as a Breach of that Friendship that subsists between me and the Republick, and you can scarcely imagine that they would have asserted this so positively without my orders. But it so happened that the views of some — excuse me — for this is a secret, that I cannot prudently let you into. All I can say is, that certain considerations obliged me to change my Language to the Republick. I gave orders to D'A - - y to contradict himself: the task indeed was shameful for him, and even delicate for me, as it might diminish the opinion the states entertain of my veracity, & the trust they are disposed to place in my Declarations, and in those of my Ministers. But this step was necessary: accordingly, D'A - - y threatned, blustered, & thundered against the sending of the Troops, and I am persuaded that this conduct was highly agreeable to some of my Worthy Friends in the Republick, who care not if your Kingdoms were in the Moon, provided they could see their Country in Peace adopting my Politicks.

KING

KING OF E——D.

But what could your Worthy Friends gain by this? could they have here in view the real good of their nation?

KING OF F——E.

That is their Business. — I suppose the love of Peace, and the fear of my armies may have prompted them, in a good measure, to take this step. All I know is, that their conduct in this matter is advantageous to my *System*. For in proportion as they provoke you, the Republick will still have farther inducements to seek its Refuge in me, and nothing would give me higher satisfaction than to see the Belgick Lion opening his mouth that I might spit in it, and holding his back for me to stroke — and indeed I think it would be highly for the Interest of the United Provinces to be thus devoted to me. Notwithstanding the trivial Reasons they may have to doubt of the Reality of my Friendship, if they knew my Heart, they would soon perceive, that I am sincerely disposed to treat them with the same tenderness & affection that I shew to my own People. Yes, I would cover them with my wings, and deliver them, in time, from many inconveniencies that they at present labour under. I would deliver their Gouvernors from a certain Yoke which a seditious People re-imposed upon them, some years ago, under the pretext of my encroachments upon their Liberties. I would free them, by little and little, from the troublesome necessity of wrangling for

the Liberties of Europe, and the Maintenance of that HERESY, which you call the REFORMATION, and I would make Them and their Posterity repose in a blest insensibility under the shade of that Universal Monarchy which - - - - - you know - - - - - But a word to the Wise is sufficient. — Do you understand me?

KING OF E — D.

I understand you very well, and I hope my Good Neighbours will understand you also, before it be too late.— But I am persuaded they will understand you, and perceive the danger that lies under these pretended advantages that you enumerate with such pomp, danger from your ambitious views & from your growing Power.

KING OF F — E.

And, Pray, have not our Good Neighbours as much to apprehend from your extensive power, as from mine?

KING OF E — D.

They would perhaps have reason to fear my power, if the Essential Principles of my Government (Principles that are every way conformable to my own dispositions) did not prevent my making a pernicious use of it. The situation of my Island, the nature of My Limited Monarchy, the Maxims of my People who are Lovers of liberty themselves, and Protectors of it among others, all

all these are considerations sufficient to persuade the World that BRITAIN will never aspire to Universal Dominion. Particularly, the intimate and tender bonds of Amity that unite my Kingdoms with the Republick, Bonds cimented by a long intercourse of mutual good offices, and also by singular Revolutions and Events, are every way proper to suppress all apprehension of danger to them from the extent of my power. I call Europe to bear witness to the truth of what I affirm with respect to the equity of my views, and the maxims of my Government. Whose Dominions have I ever usurped? Whose Territories have I ever demanded? Whose Liberties have I ever destroyed?—But let us leave this Point, and return to the main subject of this Conference, our own differences. Let us endeavour to prevent war, which is a reproach to Humanity, and a source of such various and complicated woes.

KING OF F——E.

This, indeed, is the best end we can propose to ourselves by this Meeting. Content yourself then with the Southern Coast of *Acadia*, or at least, give up to me the *River of St. John*.

KING OF E——D.

That is to say, that I should confirm your Usurpations? I love *Peace*, 'tis true, but I also owe *Justice* to my People.

KING of F——E.

Since you pretend to so much Humanity; will not that dispose you to give up this trivial Right, rather than involve your Kingdoms, and perhaps many others, in the desolations of war?

KING of E——D.

I think you said, while ago a little that you were my Equal in point of Humanity. Be it so: But then is it not still more incumbent upon you to abandon what does not belong to you for the sake of Peace, than is it on me to give up my undoubted Right? I must also observe to you, that giving up of Rights, tho' it may promote a present and transitory peace, is yet, in effect, a source of new and endless troubles. It encourages injustice, usurpation, and ambition, and from whence, but from these, do wars proceed?

KING of F——E.

There is indeed some truth in this observation, and I really begin to find in myself a strong inclination to Peace. But the Point of Honour — — — ay — there's the Rub — — — that Wicked Point of Honour renders a Peace almost impossible, after I have thus fitted out my fleets, compleated my Armies, and made such a noise in Europe. Consider also, that I have had my Ships taken, and my Forts stormed. Must I then pocket these affronts, give you ancient Acadia, shake hands and have done, without singing one *Te Deum*? Would not this dishonour me?

KING

KING OF E——D.

It is hard to conceive how an act of Justice can dishonour a Prince. But even were this possible — yet in the present case the dishonour would be still less to you, because with such Fleets and Armies as you have, it cannot be said that you were forced to submission. I really believe, on the contrary, that you might gain some Reputation by yielding at this time.

KING OF F——E.

Frankly then, if I can find some method of submitting with decency, I perhaps may again give Peace to Europe. I shall get some of my Neighbours to make proposals of accommodation, and to persuade me into them. — But I am sadly afraid, after all, that you and I will never be *Fast Friends*.

KING OF E——D.

Such fast Friendship, Brother, is not necessary to salvation. It is enough that we be not enemies, and that we live decently and civilly one with another, as becomes Neighbours.

KING OF F——E.

I shall see what can be done; and in the mean time I wish you good night. This is the Hour that I ordered my Ministers to attend in my Cabinet to deliberate upon Re-inforcements for *America*. If these Re-inforcements should escape the
vigi-

vigilance of your Fleets, you will not be surprized that I change, a little, my Pacifick inclination, or at least that I measure *Acadia* according to my fancy. You know, in all promises there are tacit conditions, or mental reservations, as they are, otherwise, called, which may render a breach of Promise, or a change of Resolution justifiable, because necessary.

KING OF E—D.

I shall endeavour to be prepared for all events; for this, it seems, is necessary in order to negotiate successfully with you.

F I N I S

